A

SERMON

Preach'd at the

PARISH CHURCH

OF

DISS in *NORFOLK.*

UPON THE

31ſt of DECEMBER, 1706.

BEING THE

Day of Thankſgiving

FOR THE

Wonderful Successes of this Year.

By WILLIAM LLOYD, Curate there.

Publiſh'd at the Requeſt of the Chief Inhabitants.

LONDON:

Printed by *W. B.* for the AUTHOR. 1707.

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By WILLIAM LLOYD, Curate there.

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TO THE

GENTLEMEN

AND

Chief Inhabitants

OF THE

PARISH of *DISS*.

GENTLEMEN,

I Have publiſhed this Diſcourſe not for any Worth I could conceive in it, but in Obedience to your Commands, eſteeming ſuch your Requeſts; And as the Kindneſſes of ſome, and the Civilities of all ſince my ſettling among you, did oblige me at firſt to grant the Publication of it; ſo that being once reſolved upon, the ſame Obligations ſoon determin'd my Choice in the Dedication; ſince it can hope for no better Patronage from any than from thoſe who have been ſo kind Protectors of its Au-

thor. However, tho' I do not question its kind Reception there, where I have received so many Expressions of Love and Respect; yet had I been left at my Liberty, this should have been the last Means that should have been taken to express the Thankfulness and Gratitude of,

GENTLEMEN,

I Your humble Servant,

W. Lloyd.

PSAL. CVII. 31.

O that Men would therefore praise the Lord for his Goodneſs, and declare the wonders that he doth for the Children of Men!

THE humble Senſe the Pſalmiſt had of the Mercies of Almighty God ſhewn to Mankind thro' all the various Turns of this Life, put him into ſuch an Aſtoniſhment, that in no leſs than three places of this Pſalm, beſides the Text, he ſeems to be amaz'd at their Stupidity, and to lament their backwardneſs in not declaring them, and praiſing him for them. Indeed he himſelf was an uncommon Inſtance of the Divine Goodneſs, being a peculiar Favourite of Heaven; and in all his Difficulties and Dangers aſſiſted and ſupported by an eſpecial Providence: Which Goodneſs we likewiſe of this Nation have ſufficiently taſted and been partakers of. But do we, as he did, always bleſs the Lord for his Benefits, and give Thanks unto his Holy Name? Do we gratefully remember *his marvellous Works that he hath done, his Wonders and the Judgments of his Mouth?* If we do, we may reaſonably hope for the continuance of thoſe Bleſſings ſo plentifully pour'd down upon us; but if not, the Pſalmiſt's Example muſt upbraid

V. 8, 15, 21.

Pſal. cv. 5.

braid us with Ingratitude; than which nothing can be more baſe, nor ſooner ſtop the Current of God's future Favours from deſcending upon us. And one would think that ſuch a Conſideration ſhould be an extraordinary Motive to ſtir us up *to praiſe the Lord for his Goodneſs, and declare the Wonders that he doth for the Children of Men.* In which Words we may obſerve theſe two Things.

Firſt, God's Goodneſs to Mankind.

Secondly, That it ſhould be a Ground for their praiſing him, and giving him Thanks.

Firſt, We may reflect upon God's Goodneſs either as ordinary or extraordinary.

Firſt as ordinary. How the Heav'ns, which are the Work of his Hands, inceſſantly, and yet regularly move; how out of his infinite Wiſdom the ſeveral Bodies act ſo conveniently in their proper Spheres; *The Sun to rule the Day, the Moon and Stars to govern the Night:* And how the Viciſſitudes of Light and Darkneſs, Winter and Summer are ſenſible Demonſtrations of his Glory and Handy-work. Which way ſoever we caſt our Eyes, the Frame of the World, and every Creature in it, with the different degrees of their Perfection, expreſs the ſame thing. To the very inanimate Beings which have not Senſe, and to the brute Beaſts, which, tho' they have Senſe, are without Underſtanding, is he a Preſerver, as well as to the rational part of the

World

World. *'Tis he, to whom the Eyes of all things look, and in whom they trust: 'Tis he that opens his Hands, and fills all things with Plenteousness; who causes the Grass to grow upon the Mountains for Cattel and the Service of Man; who feeds the young Ravens that call upon him; and so cloaths the Lilies of the Field, that not even Solomon in all his Glory was array'd like one of these.* And if these inconsiderable Creatures are such pregnant Evidences of God's Loving-kindness; how great a Sharer of his Favours must Man be? Man, the Draught and Transcript of his Maker, the Beauty and Master-piece of the whole Creation; being modell'd not after an inferior Pattern, *but after God's own Image*, and Likeness, and the Councel of his Will. Whom God (as one observes) thought not fit to produce, before he had prepar'd a Paradise for his Reception, the glorious Bodies of the Sun, Moon and Stars to give him Light, and all the rest of this material World to be in subjection to him, and serviceable to his Conveniences. So that God who had such regard for Man before he had a Being, will certainly provide for, and preserve him in all his Ways; since out of meer Goodness he created him at first out of nothing: Which Care and Tenderness he discovers to his People in these Words of the Prophet. *Can a Mother forget her sucking Child, that she should not have Compassion on the Son of her Womb? Yea. She may forget, but I will not forget.*

Psal. cxlv. 15, &c.

Matth. vi. 29.

Gen. i. 27.

Isaiah xlix. 15.

And

And for more proof of this his Love we need go no farther than our common Obſervation and Experience. Every Day, every Hour, every Moment of our Lives we taſte and ſee how gracious the Lord is: All that we enjoy, all that we expect, and all that we hope for is from him. To him we owe our very Beings, and all thoſe Bleſſings we partake of in common with other Creatures, and eſpecially that we are endowed with ſuch noble Natures, the peculiar Privileges of Reaſon and Underſtanding. The very Frame and Conſtitution of our Bodies are ſo curiouſly wrought, that the Royal Prophet breaks out in Raptures of Admiration upon the thoughts of them: *I am fearfully and wonderfully made! Marvellous are thy Works, O Lord, and that my Soul knows right well.* Neither has God only made us ſuch excellent Beings, but he has likewiſe ordain'd moſt of his other Creatures for our Uſe and Service: *He has given us Dominion over the Works of his Hands, he has put all things in ſubjection under our feet.* For of the innumerable variety of Creatures, how many of them are made ſolely or principally for our Uſe or Delight, ſome to ſerve the Neceſſities, others the Conveniences of Life? And whenever there is a Scarcity of any of them, we alone find the Inconveniency, and ſuffer by the want of them. In a word, God is the Author not only of our Being and Well-being, but he is about *our Paths and Beds, and ſpies out all our Ways*, not only to judge

Pſal. cxxxix. 14.

Pſal. viii. 6.

Pſal. lxxi. 5.

judge us for them, but to preſerve us in them. *Thro' him alone we have been holden up ever ſince we were born: He it was that took us firſt out of our Mother's Womb, and has been our hope ſince we hang'd upon our Mother's Breaſt.* Pſal. lxxi. 5.

Thus much of God's ordinary Mercies, of which all Men in general are partakers, for he makes *the Sun to riſe on the evil and on the good, and ſends Rain both on the juſt and unjuſt.*

I come now in the *Second* place to his extraordinary Goodneſs.

God is indeed a Father to all by right of Creation, but to ſome he ſhews himſelf to be ſo by a more peculiar Title, diffuſing his Favours in an eſpecial manner on thoſe that fear him and call upon his Name: *I will cauſe them,* ſays he, (ſpeaking of *Iſrael* and *Ephraim*) *to walk by the Rivers of Waters in a ſtraight way, and they ſhall not ſtumble; for I am a Father to Iſrael, and Ephraim is my Firſt-born.* Jer. xxxi. 9. What wonderful Deliverances did he vouchſafe the *Iſraelites* while they continued ſtedfaſt to their Religion, and faithful in his Service? He called them his own People, and as ſuch he had a favour unto them. And now ſince the Goſpel Diſpenſation he has brought in the Gentiles alſo to have an equal ſhare in his extraordinary Mercies upon the like Conditions (*viz.*) Faith in him, and Obedience to his Laws; upon the performance of which we may ſafely rely on the Divine Protection. But here we may obſerve

that we muſt not charge Heaven with Injuſtice, when Succeſs anſwers not all our Deſigns; for tho' they may ſeem juſt and reaſonable to us, yet as knowing God to be Omniſcient and All-wiſe, we ought to ſubmit to his Providence, let the Event be what it will. Nor ought we to entitle every petty Chance to the eſpecial Diſpenſation of the Divine Oeconomy, or to father on the Almighty the common Miſchiefs neceſſarily iſſuing from our Sin and Folly. For we are not to queſtion God's Determinations when we know not the certain Grounds of them. This was that which reproached *Cato* of Indiſcretion, when he accuſed Providence, becauſe he could not ſee any reaſon why *Cæſar* ſhould conquer *Pompey*, ſince *Pompey* defended the Common-wealth, and the other oppoſd it; all the reaſon of his raſh Judgment was, becauſe he underſtood not the Deſign God had to raiſe that future Monarchy upon the Foundation of *Cæſar*'s Triumph. Nor can we pretend, without the Imputation of Folly, to unravel the Myſteries of the Times of the Rebellion; for tho' moſt ſuppoſe and own the Innocence and Juſtice of His Majeſty and His Cauſe, yet we know, that as things then went, Uſurpation thrived, and Palms and Laurels were heap'd on Unrighteouſneſs and Oppreſſion. So that we are not to judge of the Juſtice of any Man's Cauſe by the Succeſs, or to conclude that ſide to have the moſt right, on which the Victory falls. No, our Saviour

Victrix cauſa diis placuit, ſed victa Catoni.

tells

tells the *Phariſees*, that they were not to *ſuppoſe* Luk. xiii. 2, 3.
the Galileans, whoſe Blood Pilate mingled with their Sacrifices, to be Sinners above all the Galileans; but adviſes them rather to look to themſelves and examine their own Actions, *for unleſs they repented they ſhould all likewiſe periſh.* Ought we not rather to pray that we may never by our perſonal Sins, by our Ingratitude and Preſumption, beat back upon our ſelves thoſe Defeats, which the Merit of our Conqueſt never haſtned on our Enemies? Let our Cauſe be what it will, we may nevertheleſs by our Sins hinder the good Events we might reaſonably hope for from the Conſideration of the Juſtice of it. For the particular Application of God's Providence chiefly aims at Mens ſpiritual Concerns; and whether extraordinary Events are the Subjects of his Judgment or Mercy, 'tis for this reaſon that *they might* Iſ. v. 12.
regard the Works of the Lord, and the Operation of his Hands. From hence we may conclude, in regard of his Mercies, that God expects ſomething more than ordinary, an higher pitch of Gratitude from us, becauſe lying under higher Obligations of his Love and Bounty. For have we not freſh Favours, unexpected Bleſſings falling, as it were, of their own accord into our Boſoms? And has not the Almighty crowned the Year with eſpecial Teſtimonies of his Benefits? For not to mention thoſe great Bleſſings of Plenty and Affluence of all kinds of things which our own Nation abounds

with; not to mention the Riches of both the *Indies* conferred upon us, and ſecured to us by the Providence of God, he being our ſafe Convoy in all our Voyages made by the trading part of the Nation: Who, as the Pſalmiſt has it in the Verſes foregoing the Text, *Go down to the Sea in Ships, and occupy their Buſineſs in great Waters, and ſee the Works of the Lord, and his Wonders in the Deep: For at his word the ſtormy Wind ariſeth, which lifteh up the Waves thereof. They are carried up to the Heaven, and down again to the Deep, and when their Soul is ready to melt becauſe of their Trouble, upon their crying to the Lord, he delivers them out of their Diſtreſs, and brings them to the Haven where they would be.* Not to mention that we have great reaſon to bleſs God for ſecuring us from any infectious Diſtempers, from any Plague or Trouble, which in the Memory of ſome now living, have ſacrificed ſeveral thouſands to the Fury of inſulting Death. Have we not been delivered from ſtreights in all probability inextricable, and overcome almoſt invincible Difficulties? What Nation has been preſerved ſo miraculouſly as ours from Treaſon, Tyranny and Slavery? What Nation has received ſo many wonderful Deliverances from Enemies of all ſorts? And notwithſtanding the Contrivances and Aſſaults of private and publick Foes, ſtill continues in being, ſtill grapples with their Power, flouriſhes by being encountred, and

And now if we look back and sum up the many Deliverances of all sorts from the beginning of the Reformation to this Day, we shall see how that God has been our Succour, and that he hath shew'd his Goodness plenteously to this Church and Nation. What Confusion, think we, was the Nation in (I mean the Protestant part of it) upon the Death of that glorious young Prince King *Edward* VI. and the Accession of his Sister Queen *Mary* to the Throne, who soon shewed her Affection to the Romish Church. Then was the Reformation nipt, as it were, in the Bud, and according to all humane Means, few could have any thoughts of its reviving and flourishing again; when contrary to Expectation God was our Helper, by setting up his Sister Queen *Elizabeth*, of ever blessed Memory, in her stead.

As soon as that high Trust was committed to her, how was she tormented with an inbred Faction at Home, upon the account of Religion, which required, and which she managed with, the utmost Prudence and Conduct? And then as to her Affairs Abroad, wherein could the Almighty's Goodness be more conspicuous, than in the Defeat of the *Spanish Armada*, which rode upon our Seas to the Terror of all *Europe*, with so much Noise and so much Assurance of Success? Wonderful Providence! that not so much as the least Fisher-boat should be took, nor the least Cottage burnt, nor so much as touch'd

Bac. Charact. Q. Eliz.

upon

upon our Coasts; but being routed in an Engagement, was dispersed by a miserable Flight, and so left *England* in an unmoved and undisturbed Peace. And as to the rest of her Reign, notwithstanding the many Plots and Contrivances which were laid for the Ruin and Subversion of her Government, they were all defeated by that
Jam. iii. 17. *Wisdom she had from above*, whereby she exterminated the Popish Tyranny, and delivered down to her Successor the primitive Religion pure and free from all Superstition and unlawful Impositions.

Yet still how indefatigable and industrious was the Roman Party in the next Reign, to overthrow all that she had happily established, appears from that hellish Conspiracy the Gun-powder Plot. Yet from this also our Church and State received a glorious Deliverance; the Almighty displaying to us in a more eminent manner the greatness of his Power, and certainty of his Providence; bringing to Light that dreadful Work of Darkness by an inconsiderable Accident, that the Designs and Contrivances of our most implacable Enemies were for that time baffled and defeated.

If we next take a short View of the Reign of that unhappy Prince King *Charles* the First, we have a miserable Scene to go thro'; for after the Madness of the People had brought it to that pass, as to cut him off by that accursed Death;

what Confuſion was the Nation in? For of all the Parties that contended then for Government and Empire, they could none of them agree where to ſtate it; and as to that Party which adhered to their God and King, they had no where to look up, but to that *God that giveth Salvation unto Kings*, and *can turn the Hearts of a People as a Stream* when he pleaſes. And now lay the Church gaſping in the Duſt for her laſt Breath, and the State languiſhed under a tyrannical Power; and this their Condition in all humane Apprehenſion ſeemed hopeleſs and irreverſible: Yet from this low Ebb, from this deſpairing Condition both were reſtored, and all things peaceably, without Blood, by a moſt wonderful Providence, return'd to their proper Channels.

I need not mention the Plots and Contrivances againſt Church and State ever ſince by the Enemies of both; they are ſo freſh in our Memories, that I think it needful only to remark, that as their Malice has been great, ſo our Deliverances have been no leſs wonderful. I ſhall only add here the admirable Succeſs God has given Her MAJESTY now reigning (whom God long preſerve) ever ſince ſhe came to the Throne, both by Sea and Land; Witneſs the Engagement at *Vigo*, wherein the *French* Shipping were ſo ruined, that they were never able ſince to refit an handſome Fleet: Witneſs alſo the ever memorable Battels of *Hochſtet* and *Ramellies*. Theſe and ſuch like

happy Occurrences of God's Providence no Man can deny to be peculiar Favours.

But farther ſtill, and as none of the ſmalleſt Bleſſings that attend us, how happy are we, and even envied by our neighbouring Nations, for the Bravery of our Generals, and the Courage of our Soldiers, ſupported by full Pay, thro' the wiſe Management of our Treaſury, which truly may be termed the chief Sinew of our War. We have no reaſon to envy the Ancients for their glorious Heroes, ſince all the Virtues of their *Alexanders* and *Hannibals*, their *Cæſars* and their *Pompeys* concenter in our MARLBOROUGH, whoſe Courage and Conduct diſplay themſelves to the Wonder of his Friends, and Terror of his Enemies, abundantly eminent in the Memoirs of theſe three laſt Years grand Atchievements, eſpecially the wonderful Occaſions of this Day's Solemnity.

Pſal. xci. 13. No wonder if *David* did *tread ſafely on the Lion and the Adder, and trample under feet the Dragon*, for it was God that protected him in all his Enterprizes, not only as the Signet upon his right Hand, but the very Apple of his Eye, being his ſpecial Charge, and compaſſed about with Walls of Mercy. And no wonder if our *David* too eſcapes the Arrows and Balls that fly by Day, and Ambuſhes and Treacheries that rule by Night; ſince by Experience we find *God is his Shield, and the Helmet of his Salvation* in all Dangers and Difficulties. What a wonderful Deliverance was

that

that in the late memorable Battel at *Ramellies*, when he was ſurrounded on every ſide! and tho' he ſtood ſecure, frowning upon Death and Danger, yet others fell as Victims to their Rage and Fury; *God being his Strength and Salvation, ſo that he could not greatly fall.* Fall indeed he did, but it was to riſe with the greater Honour; thouſands fell beſide him, but the Miſchief did not come nigh him to do him harm. But what adds farther to the Glory of this Victory is, that it was in the beginning of a Campaign, thereby ſo diſheartning to the Enemy, that they have not been able to look us in the Face ever ſince. And as it was great in it ſelf, ſo was it alſo in its Conſequences; our great General reducing whole States and Countries, and taking of Towns and Cities faſter than he could come before them, all paying Tribute to the Honour due unto his Name, and thereby giving us occaſion to apply to our ſelves the Pſalmiſt's Expreſſion, *Happy are the People that are in ſuch a caſe, yea bleſſed are the People who have the Lord for their God.* And that God might ſhew us his Goodneſs plentifully, how has he cloſed the Campaign, by enabling that famed General Prince EUGENE to compleat our Joys by that memorable Victory under the Walls of *Turin*? And wonderful has that alſo been in its Conſequences, for he has reſtored a diſtreſſed Prince to his Dominions and Capital City, and recovered ſeveral States from Uſurpers

Pſal. lxii. 2.

Pſ. cxliv. 15.

Hands, and ſtill goes on to conquer. Thus the two greateſt Generals in the World open and conclude the Campaign with the like wonderful Succeſs. *Luc. Florus* reports of *Cæſar* and *Pompey*, that one of them would not brook an equal, nor the other a ſuperior: But the Heroes of our Age are not ſo nice and vain-glorious, but each thinking his Virtues and Abilities inferior to the other in Honour, with Humility prefer one another.

I come now in the Second Place to ſhew that God's Goodneſs ſhould be the Ground for Mens praiſing him and giving him Thanks. For as God is the Sovereign Giver of all good Gifts, in whom *we live, and move, and have our Being*, we ought to direct all our Thanks and Praiſes to him as the Fountain whence the Favours conferred upon us flow, ſince they are not given us barely for Admiration, but as Means to direct us to find out the Author of them. There is no Principle more firmly radicated or grounded in the Soul of Man than this of Thankfulneſs, and the very worſt of Men have a natural Propenſity and Inclination of being ſenſible of a good turn; which the Prophet *Iſaiah* obſerves of the very Brutes: *The Ox* (ſays he) *knows his Owner, and the Aſs his Maſter's Crib.* So that by the Law of Nature, whatever our Neceſſities put us in mind to ask, we muſt remember 'tis our Duty to return thanks for when received; elſe our Ingratitude will make God repent him of what he has beſtowed, and render us more

Iſaiah i. 3.

miſerable by it. For Ingratitude is the fouleſt and moſt odious of Sins, being an inſenſibility of Kindneſſes, without any endeavour either to acknowledge or repay them: Indeed to repay them by a ſuitable return every one is not capable of doing, but then it is in the Power of all to pay their Tribute of Thanks with a dutiful and ſincere Heart. For tho' we cannot benefit the Almighty; yet the meaneſt has a Tongue to expreſs his ſenſe of a Kindneſs, and to deplore his Condition, for that he has no better Method of Requital than bare Thanks. Ingratitude not only deprives us of future Bleſſings, but is alſo ſure to be attended with future Curſes. For when *the Children of Iſrael remembred not the Lord their God, who had delivered them out of the Hands of all their Enemies on every ſide; nor ſhewed Kindneſs to the Houſe of Jerubbaal, namely Gideon, according to all the Goodneſs which he had ſhewed unto Iſrael.* Tho' they eſcaped unpuniſhed for a time, yet *God remembred the Wickedneſs of Abimelech; and all the Evil of the Men of Shechem did he render upon their Heads: and upon them came the Curſe of Jotham, the Son of Jerubbaal.* Which Curſe we have an account of in the 19th and 20th Verſes of the ſame Chapter: *If ye then*, ſays *Jotham, have dealt truly and ſincerely with Jerubbaal and with his Houſe this day, then rejoice ye in Abimelech, and let him alſo rejoice in you: but if not, let Fire come out from Abimelech, and devour the Men of Shechem and the*

Judg. viii. 34, 35.

Cap. ix. 56, 57.

Houſe

Houſe of Millo; *and let Fire come out from the Men of Shechem and the Houſe of Millo and devour Abimelech.* And this God brought about after a wonderful manner; for after they had cut off the whole Race of *Gideon*, and ſet up *Abimelech*, the Son of their Deliverer's Concubine, to reign over them, it is ſaid, Verſes 23, 24. *That God ſent an evil Spirit between Abimelech and the Men of Shechem: And the Men of Shechem dealt treacherouſly with Abimelech, that the Cruelty done to the threeſcore and ten Sons of Jerubbaal might come, and their Blood be laid upon Abimelech their Brother which ſlew them, and upon the Men of Shechem which aided him in killing of his Brethren.* What great Reaſons the Children of *Iſrael* had to be grateful both towards God and the Houſe of *Gideon*, may be read at large in the 6th, 7th and 8th Chapters of the Book of *Judges*, where we find how they were delivered from the Oppreſſion of their inſulting Enemies the *Midianites* by this great and victorious Judge of *Iſrael*. How then ought we to deteſt ſuch Ingratitude, and pour out our Praiſes for the extraordinary Favours of the Almighty, in giving us Victory over our Enemies, and treading down thoſe that hate us? How deep a ſenſe ought we to have of the Merits of our *Gideon*, who has done ſo great things for us; whom God has raiſed to be our Deliverer; who ſeems to be the Man whom God, the Queen, and Her People delight to honour? Surely no Nation

under

under Heaven had ſcarce ever more preſſing Motives to offer him the Tribute of Praiſe, than thoſe we have at this time. For while other Nations have wallowed in Blood through civil Combuſtions, or the Sword of a Foreign Enemy; while others have had their Cities and Towns beſieged and demoliſhed, their holy Places prophaned, their Harveſts and Vintages deſtroyed, we have been wonderfully preſerved, and free from the like Calamities, having for ſome Years *ſate every Man under his own Vine, and under his own Figtree, and drank the Waters of our own Ciſterns.* And if we conſider the greater Bleſſings of Religion, how would many thouſands leap for Joy had they half the liberty of treading God's Courts, and approaching his Tabernacle, as we of this Kingdom are peculiarly bleſt with; for which, if for nothing elſe, we have abundant reaſon to bleſs God, and *ſing him one of the Songs of Sion*, ſince it is not *required of us in a ſtrange Land.* But at this time we have more than a common Call unanimouſly to ſing Halelujah's to the God of Heaven, ſince we have a particular Injunction of the Wiſdom of the Nation to commemorate the ſignal Mercies of this Year, whereby he has delivered ſo many of our Enemies into our Hands. Indeed if we reflect upon our own Unworthineſs, we might juſtly have looked for nothing but an Overthrow, and therefore we have great cauſe to cry out with the Pſalmiſt, *Praiſed be the Lord daily, who helps us and pours* Iſai. xxvi. 16. Pſal. lxviii.

his 19.

his Benefits upon us. For let us consider, that had God made our Foes to triumph over us, and given us over as a Prey unto their Teeth, how then would our Hearts have failed us, what Lamentations, what *complaining* should we have *in our Streets?* Since therefore he has surprized us with
Psal. ciii. 4. Victories on every side, *Let us praise the Lord, who saveth our Lives from Destruction, and crowneth us with Mercy and Loving-kindness.* Let us praise the Lord the Author of our Salvation; for tho' our noble Generals were the Instruments, yet God is the primary Cause, and therefore ought to be the Object of our chiefest Praise. And withal let our Praise be somewhat answerable to those extraordinary Mercies received at his Hand, if we desire he should still be propitious to us, and grant the continuance of his Favours. But then let us take care that we turn not this Day of our solemn Assembly into a Day of Luxury and Debauchery, for thereby we shall provoke the Divine Justice, and soon bring down Vengeance on our own Heads. For tho' we are bless'd with the greatest of God's Benefits, yet let us not presume that he will continue them to us without a right use of them, and suitable returns for them. And *what does the Lord our God require of us, but to do justly, to love Mercy, and walk humbly with our God.* If we resolve on a future Obedience, he has promised to be our Protector and Defender; he will preserve us *in our going out, and our coming in, Peace shall*

be within our Walls, and Plenteousness within our Palaces. God will still *promote this our Sion, and defend the Walls of this our Jerusalem.* If we are thus grateful, and *render God the Honour due unto his Name*, he will encompass us with his Favour *as with a Shield*, and establish us upon sure and lasting Foundations, that no Weapons formed against us shall prosper. And as Historians tell us that the Name of *Cannæ* was detestable to the *Romans* after they had received the total Overthrow by *Hannibal*; so, without doubt, will the Names of *Vigo*, *Blenheim*, *Ramellies*, and *England* too sound terrible to *France*, and make them wary how they meet us there any more.

We are blessed with a Queen upon the Throne that is a true Defender of the Faith, and a Nursing-Mother to all Her People; a Queen, who is, as my Lord *Bacon* observes of Queen *Elizabeth*, the Wonder of her Sex, and an Ornament to Crowned Heads: For to have all things move and be directed by a Woman's Nod in *England*, a Nation so fierce and Warlike, may justly raise our Admiration. And let us not barely admire the great Blessing of having Her to reign over us, but also praise God for it, and pray to him, *That he would grant the Queen a long Life, and that Her Years may endure thro' many Generations*; that he would still give Her a valiant and successful Army, and a loyal and dutiful People; and as an Addition to Her Happiness, restore to us and all

Bac. Charact. Q. Eliz.

Europe

Europe the Bleſſing of Peace; which, as a Conſequence of the glorious Victories obtained by Her MAJESTY's Forces and thoſe of Her Allies, we may ſhortly hope for, if our Sins prevent not, by provoking him to give us over to the Will of our Enemies. *Let our Songs therefore be of the Lord, and our talking of all his wondrous Works; for he hath done great things for us, for which we rejoice.* We gat not this by our own Sword, neither was it our own Arm that ſaved us, but *his right Hand, and his Arm, and the Light of his Countenance, becauſe he had a favour unto us.*

Pſal. cxxvi. 9.

Pſal. viii. 9. *O Lord our Governour, how excellent is thy Name in all the World.*

FINIS.